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account for the destruction of statuary not only in this region but in other places also.

Lu Da was also the scene of an alleged encounter with wolves, during the spring of 1937. A farmer working on the mountain side found a young wolf cub, and putting it in his sack brought it home as a pet. That night he was awakened by a pounding on the street gate, and when he rose to see who it was, found two wolves, a male and a female, leaping up at the gate. He realised that they had come to seek their cub, and fearing that they would jump the wall, he climbed to the top of the gate and spoke to them, saying, "Wolves, I know why you have come here, and I confess that I did wrong to steal your child. Now, if you will go off a little way so that I may safely open the gate, I will let your cub go, and you may depart in peace." When the wolves heard this, they drew off some way down the street, but remained in sight, watching. The farmer then let out the wolf cub through a crack of the gate, and the reunited wolf family at once made off to the mountain. This story was generally believed as true in all particulars, and created a great deal of interest in the neighbourhood.

Perhaps because they are not a hunting people animals play rather a small part in Min Chia superstition. It has already been remarked that they do not share the Chinese belief in were-foxes, although they agree with the Chinese in considering it to be unlucky to kill wild geese. Swallows, as with most peoples, are also protected by a similar belief. The Min Chia say that anyone who kills a swallow will go bald. This is curious, as the Min Chia hardly ever suffer from this disfigurement, and in fact have no word for baldness in the language. They have like other peoples a number of superstitions not connected with any definite system of beliefs. For example it is considered unlucky to point at a rainbow. If one wishes to draw the attention of others to a

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777 rainbow you must not indicate where it is with a gesture, but merely say "there is a fine rainbow in the east", or the in the south, as the case may be.

771 In spite, or perhaps, because of, the complexity of their religious system and the number of overlapping deities whom they worship, the Min Chia cannot be called a really religious people. In their culture religion plays a secondary part. Lacking any unified and defined system of beliefs their religion has never been the dominating and co-ordinating force which Islam has been to the Moslems, or as Christianity was to the Christian nations of the west. Very rarely, except in a ceremony, will one hear the names of the gods on the lips of a Min Chia. Religion has never given common expletives to the language, and is seldom a subject for conversation. It is characteristic of their attitude that difference in religion is not felt to be so significant as difference in descent. To the Min Chia a Moslem is not primarily a fellow-countryman with a peculiar religion, he is a member of another race. A man asked to distinguish between two muleteers, one of which was a Moslem and the other a Yunnanese, said, "this one is the Chinese, that is the Hui Tze". "*Han jen*," the word used for Chinese, means Chinese by race and speech, "*Hui Tze*" a Yunnanese slang term for a Moslem, is derived from the name Hui Hui, an old Chinese name for the Uigur tribe of Tartars, who were among the first Moslems to be known to the Chinese. Yet these Moslems, although of alien origin, have been settled in Yunnan for six centuries and are entirely Chinese in appearance, dress, and speech.

771 797 The same attitude exists towards the Christians. Even well educated Min Chia and Yunnanese are unable to understand or believe that the Christian missionaries have come to the country merely to convert people to a new religion. Such an aim seems to them meaningless. The idea

755 liturgies, take the straw man and a sheep to the cross roads. He kills the sheep, spreads its blood on the straw man and the flag, and then burns them. This means that the straw man, representing the devil of illness, is sent away and that the sheep has died in the place of the patient. Everything in the belly of the sheep is thrown away. The tuan-kung takes the sheep's head, its hind legs, and its skin.

People do not invite a tuan-kung for a Poison Devil disease which is not very serious. They treat it only with the night-watching method called muzee-kue dze. The treatment begins by washing the patient's wound with water. Then, mix flour with that water to make a human figure. Cut a corner off the patient's clothes, take a head scarf and some hairs, and put them all on a plate. Build a fire outdoors and put the plate beside the fire. Also ask a hunter to wait behind the house to shoot the animal that happens to approach the fire. Even a valuable domesticated animal is not to be spared. An animal that has been shot must be traced and brought back, and must not be left to die in front of some other person's house. If no animal comes after long waiting, shooting the flour man or a whirlwind can also be effective.

783 777 Expelling Bad Luck--When the Ch'iang of Li-fan have bad luck and do not know what to do, they invite a tuan-kung to perform magic for them so as to expel the bad luck. This method is called "pil-wara" in the Ch'iang language. It begins with the host preparing two pints of buckwheat flour. The tuan-kung first mixes the flour with water to make various images of gods, which are kept at home; he then makes five mountains with flour and three double-leaf flags with paper. He takes the host's hat, a belt and a sun cake, and puts them into a basket. /21/ Besides, he also takes the host's accounting book, farming tools, and other important things, and with his helpers, moves them several miles away from the house. Finding a proper place where he can see mountains and streams, the tuan-kung sits cross-legged on the ground. He takes the flour mountains out of the basket and arranges them in a row on a paper. Then he builds a fire, burning pine branches. He now starts his magic performance, chanting liturgies, beating the drum, ringing the bell, inviting his old Master, calling the names of the gods of the five mountains, and reading aloud the host's age, name, and misfortunes. If the magic is effective, the weather will change at this moment, -- the wind may blow or a rain may fall. The tuan-kung watches the paper on which the five flour mountains are placed to see what (besides living things) has fallen on it. No matter whether it be an

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inanimate fallen leaf or some dust gathering there, he takes it, wraps it up, and puts it into the host's hat. He also picks some stones or mud from that place to fill up the host's belt. Beating the drum, the tuan-kung returns home. As he reaches the door, the host purposely closes it and refuses to let him in. The tuan-kung will ask, "I am the richest and most honored. Now I have come. Why don't you open the door?" Inside the house, an eloquent person, who is called pil-kuai-tchuai, has been chosen and he will converse with the tuan-kung through a hole in the door. He will ask, "The host is in need of a certain thing. Have you brought that with you?" The tuan-kung will answer, "Yes, I have it here. Moreover, I have brought even better ones." Thus they ask and answer dozens of times. Each time when a certain thing is mentioned, it is handed in through the hole. At last, the tuan-kung will ask, "Have you finished?" The person inside will say, "Yes." Then the tuan-kung enters the door and, chanting liturgies, bows to all the gods inside the house. Later he burns a pine branch before the altar of the Old Master. He takes out four wool threads. First, he has them smoked over the burning pine branches; then he rings the host's neck with three threads, which means that, from now on, the host will be no longer at a loss to make up his mind. The remaining thread is bound on the host's left wrist, which means that, from now on, the host's limbs will be steady and will not fumble. When the service is done, relatives and neighbors will send gifts to congratulate the host who will entertain them with the gifts. For three days, the host will not spend anything of his own. (Everything comes in and nothing goes out.) And the tuan-kung stays three days with him.

Things like difficulties in breeding pigs, trouble in raising chickens, poor taste of the home-brewed wine, poor flavor of the preserved vegetable, fallen ears of grains, and frequent robbery and burglary are regarded as the bad luck of women. The tuan-kung can also be invited to expel such bad luck. In the Ch'iang language this is called i-dé-wara. (I-dé means the food in storage under women's care; wara means calling.) The rites are the same as for men, only that the tuan-kung will not go up to the mountain to perform the rites but stay in the farm. On his return, he delivers things to the store-room. Women often object to the performance of such rites because they consider it a disgrace to them. (6) /The number

6. Various relationships between women and agriculture can be seen from this rite. We will analyze it later when we discuss the social system of the Ch'iang.

is missing in the text. I presume this is the appropriate place for Note 6. --translator's note./

Exorcism and Fecundity Rites-- These two rites are held continuously. The term "fecundity rites" is not current in Chinese usage, and is adapted by this writer from the French term "Les rites de fécondité." For example, in India the Farming Festival during the spring (7) is a fecundity rite of the agricultural people. The Intichiuma in

7. See Briffault, Sex in Religion.

Australia is a fecundity rite of the hunting tribes. (8) The Ch'iang

8. See R. Kréglinger, L'evolution religieuse de l'humanité, 1926, p. 59-60.

have a similar rite, which is called yu-si (redeeming the chicken's vow) in the Ch'iang language. It is held once every three years. The major part of the ceremony of redeeming the chicken's vow is also the ceremony of private sacrifice to the White Stone God in every family. As to the rites of exorcism, they are regarded as a preparation for the ceremony of redeeming the chicken's vow, that is, before the ceremony starts, the house must first be cleaned and unlucky things in the family removed. This rite which the Ch'iang call yu-li bu-de, also has its basis in theology. (9)

9. This kind of rite is called "Les rites preliminaires." (See R. Bastide, Elements de sociologie religieuse, Collection Armond Colin, pp. 85-90.)

These two ceremonies are both conducted by the tuan-kung. Exorcism is held any day after the 15th day of the eighth month. On that day the tuan-kung prepares a sheet of white paper, several sheets of five-colored paper, and a pint of buckwheat. He also makes a big piece of bread, binds a bunch of grass (representing the ancestral ghosts capable of making trouble), carves a piece of wood, and puts all of them on the food. While the tuan-kung is chanting liturgies, the host fries the buckwheat, kills a sheep, spreads its blood on the bunch of grass, /22/ cooks the mutton on the stove and invites his relatives to come to eat and drink with him. Having finished his chanting, the tuan-kung, carrying a drum, goes up the roof. He is followed by his clansmen, each carrying a weapon (rifle, gun, stone, thorn stick, etc.) The tuan-kung burns pine branches before the White Stone God and chants exorcising liturgies called mä-nä. At